Early English Text Society.

The Stacions of Rome,

(In Verse from the Vernon MS., ab. 1370 A.D., *and in Prose from the Porkington MS. No.* 10, *ab.* 1460-70 A.D.,)

and the

Pilgrims Sea-Voyage:

(From the Trin. Coll., Cambridge, MS. R, 3, 19, *temp. Hen. VI.)*

with

Clene Maydenhod.

(From the Vernon MS., ab. 1370 A.D., *in the Bodleian Library, Oxford.)*

A SUPPLEMENT TO "POLITICAL, RELIGIOUS, AND LOVE POEMS," AND "HALI MEIDENHAD" (Early English Text Society, 1866).

EDITED BY

FREDERICK J. FURNIVALL, M.A.,

TRINITY HALL, CAMBRIDGE.

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Early English Text Society.

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PREFACE.

THE Catalogue that Mr Halliwell printed of the contents of the Vernon MS. was, unluckily, one of his own making, and not a copy of that prefixed to the magnificent Southern-dialect volume by the Scribe who wrote it, and which will, I hope, be printed in the next Text that the Society issues from this MS. One result of the non-publication of it before, was, that when searching for other copies of the *Stacyons of Rome*, for the volume of "Political, Religious, and Love Poems," edited by me in the early part of this year for the Society, I saw nothing like the *Stacyons* in the printed Catalogue, and felt sure that the Poem was not in the Vernon MS., notwithstanding Mr Halliwell's warning that his notices "must be accepted as very imperfect." But as there were two entries in that gentleman's Catalogue of "117, *Short Religious Poems*, f. 298, r° β. ; 128, *Short Religious Poems*, fol. 319, r° α," and I had long contemplated continuing the small instalment of these pieces edited by me for the Philological Society (Trans. Pt. II., 1858), I commissioned our Oxford copier to transcribe from the MS. the first and last lines, and burdens if any, of all these Short Poems. The execution of the order was delayed for some months, but when it was completed, and I was turning over the leaves of the copy, what should appear on three of the foolscap sheets, for fol. 314, r° γ, to fol. 315 r° γ, of the MS., but the first and last lines of the different paragraphs of the *Stations*,—thus explaining Mr Halliwell's entry, "Short Religious Poems." A longish piece, evidently A Dialogue between the Virgin and the

Cross of Christ, followed, treated in the same way. What was to be done? Nothing but groan, say "mistakes are natural to man" (I know they are to me), and print the earlier text. Here accordingly it is, and printed with all its metrical points, and guard-stops on each side of figures and single letters, as in the MS., for an experiment how Members like these points and stops reproduced.

This early Vernon version has not several passages which later transcribers have introduced into the Cotton and Lambeth MSS. It shows that the Lambeth continuation of the Cotton MS. was not a late addition, but that the Cotton had lost its tail. It shows the Lambeth text to be more like it than the Cotton, in the passages which all three contain; and though it does not clear up any of the puzzles of the later copies, it is interesting, as well for its earlier language as for the new Churches it mentions. These are eleven in number,

St Anthony's, l. 473
St Martin's in the Mount, l. 563
St Marcelle's, l. 609
St Grisogon's, l. 680
St Tyre and St John's, l. 681
St Angelo's, l. 693
St Adrian's, l. 701
St Clement's, l. 704
St Stephen's, l. 705
The Virgin's Chapel, where Thomas à Becket kept school, l. 717
St Urban's, l. 720

and on them Mr William M. Rossetti has, as on those of the former volume, kindly added notes, which follow this Preface. Thus far I had written when I learnt from Sir F. Madden's Appendix to his Preface to his *Syr Gawayne* that (the late) Mr Ormsby Gore's Porkington MS. No. 10, contained a copy of the *Stations* in prose, beginning "In Rome bethe ii^c^ paresche churchs." I at once applied for leave to see the MS., and the present Mr Ormsby Gore forthwith obtained it for me from his mother. Its *Stacyons* proved to be a short and incomplete abstract of our long Poem, in 7½ pages of a very small MS., wisely wound up with an *Et C.*, and I have therefore printed it here for completeness and contrast sake.

The allusion to the sea-voyage to the Holy Land in the *Stations*,

ȝif men wuste . grete and smale
þe p*ar*doun þ*at* is . at grete Rome.

þei wolde tellen . In heore dome.
Hit were no neod . to mon in cristiante
To passe *in* to þe holy lond . ou*er* þe séé.
To Jer*usa*lem . ne to kateryne.

has induced me to add to this Text the most amusing Poem on "The Pilgrims' Sea-Voyage and Sea-Sickness," from MS. Trin. Coll., Camb., R. 3, 19, first printed by Mr Halliwell in *Reliquiæ Antiquæ*, vol. 1, p. 2, 3, and to which the present Keeper of the Printed Books in the British Museum, Mr Thomas Watts—encyclopædic in knowledge and gracious in speech—called my attention some twenty years ago. Mr Aldis Wright has himself read the transcript with the MS., and I do not think that any readers will regret its reproduction here.

The cause of *Clene Maydenhod* appearing in this Text is Mr Cockayne's edition of that most vivid sketch of an English girl's temptations to forsake marriage and maternity in 1220 A.D., *Hali Meidenhad.* It is long since I have been so interested in any treatise; and seeing that *Clene Maydenhod* was in the Vernon, I could not resist the temptation of printing it, for illustration and contrast sake. The texts are paged separately, so that they may be bound, if wished, with those that they refer to; and for the same reason the Index to the names of Men and Churches in *Stations* refers to the Cotton and Lambeth versions printed in "Political, Religious, and Love Poems," 1866. Mr George Parker, of Rose Hill, Oxford, has read both the Vernon texts with the MS., and my thanks are due to him for his care.

3, St George's Square, N.W.,
Dec., 1866.

P.S.—The reviewer in *The Saturday Review* of Dec. 22, 1866, does not understand in what sense we publish our Texts. We print them mainly for our Members; but, remembering the times when we wanted single volumes of the books of the Camden and Percy Societies, the Abbotsford, Bannatyne and other Clubs, and could not get them, we resolved, when starting the Society, to sell each of our texts separately to any person wanting it, at the publisher's

profit on its cost: this—though it would be a great nuisance to us by spoiling our sets—to benefit some poor students who might need help. We sell, perhaps, an average of five copies of each Text separately, against 400 odd issued to Members. This is why I conceive myself entitled to write Prefaces as to a circle of my friends; for such I look on Subscribers as being. Did I consider a Saturday Reviewer and the public as part of my audience, I should certainly write in a different tone to them. To the Saturday man I should say, that the libertinism* of his comments was often unworthy of a Free man;

* This called forth the following remarks—reprinted with the heading, "*The Saturday's* Insolence and *The Saturday's* Ignorance"—from one of our literary journals now discontinued: "Last Saturday's *Punch* contains the following paragraph (p. 35, col. 2, No. 349):—'Some fiddler advertises himself in the *Musical World* as 'Paganini Redividus.' One would not notice his blunder but for his cheek.' That is our own feeling about a ludicrous blunder occurring in a review of Dr Kingsley's 'Thynne on Chaucer,' in the *Saturday Review* of the week before, written in that tone of ungentlemanlike assumption and petulant insolence for which one writer, at least, in that journal has long been notorious, and which, at a certain period of its existence, drove men like Professor Pearson and Mr Bowen from its columns. Dr Kingsley—evidently not a careful corrector of the press—passed over his printer's error of printing the Anglo-Saxon thorn, or sharp *th*, þ, as *r*, ꝥ. For this he was jeered at by his reviewer in the regular vulgar-little-boy fashion; and then, by way of displaying his own learning, the little boy went on to explain the difference between *th* and *r*. But as strutting daws unwittingly drop the peacock's feathers out of their tails, so this unlucky boy either did not know, or did not notice, that he or his printer had put an Anglo-Saxon *w* (ƿ) for the *th* (þ); so that there, while he (the clever reviewer) was pointing at Dr Kingsley for his ignorance or carelessness, he was all the time displaying his own, and deliberately forcing every one's attention to the display. Scholars at the Museum, Bodleian, Cambridge, Lambeth, and elsewhere, have enjoyed the self-inflicted punishment that the reviewer's nasty-tempered notice of a book by a courteous, well-read, and widely-esteemed gentleman and man of letters has met with. We make it public on *Punch's* principle—'One would not notice his blunder but for his cheek;'—but we trust we shall have no more such exhibitions in the *Saturday's* pages; and for the benefit of the reviewer we reprint for him the judgment he passed on his better,—commending to him the study of his 'Anglo-Saxon Grammar,' the 'Printer's Guide,' and '*The Book of Courtesy*.'—Of course, we shall be told that all these things are trifles [one 'thing' was the putting a comma for a full stop], most likely misprints. We answer that accuracy and inaccuracy are not trifles, and that a [writer] of a philological [review], who is either so ignorant that he cannot read his text, or so careless that he lets pass misprints which turn that text into nonsense, displays exactly the same *crassa ignorantia* as an architect who can do everything except build a house, or a surgeon who can do everything except cut off a leg."—*The Reader*, Feb. 3, 1866. What wonder that this man calls my masterly

that wandering through Summer Meads he should be greeted in eye and ear by sights and sounds that should bring him into sweet accord with them, and prevent his always printing every "nasty-tempered" thing he can lay tongue on; that instead of leaving a set of men—of whom the chief workers are all poorer than himself—to do a work of much help to him, without his help, but with his sneers, it would be more like a generous gentleman to send his subscription to the Society, and print a text for it with his *Saturday* pay. I should ask of the chief Cook who presides over the making of the weekly pudding that tickles so many palates and disturbs so many inwards, that he should pick out the bits of grit in the dab of pabulum contributed to his seventh-day compound by the reviewer I have been addressing. To the public on the other hand I should say, what a very stupid public it is for not supporting more vigorously the best and most liberal Early English printing Society that has ever existed: that there are several thousand well-to-do men in this country who can easily spare a guinea a year each to make their forefathers' speech and thoughts better known to this and future generations; and they ought so to spare it. To the Historian and Antiquary the Society's work yields rich fruit; to the Tory who glories in the past, it appeals with strongest claim; to the Liberal who pleads, as cause for modern justice, the ancient tale of poor men's wrongs that starts before the Conquest, the Society makes heard the voice he listens for. Every man of culture is bound to support us; and yet hardly any do. The Sanskrit Text Society starts—most rightly—with a first year's subscription of over £1200. The Early English Text Society with a miserable £152. In its third year its income is not much over £600; and when it asks for money to print nineteen Texts in one year, it hardly gets money for eleven. The apathy of English lettered men on this subject is a disgrace to them; and a journal like *The Saturday*, which has a chance of rousing them from it, would be much better employed in

strokes of irony (N.B.), nonsense, and my brilliant satire (N.M.), bad jokes? When you hear a little boy on Hampstead Heath call to a known cross-country rider, "Why don't you get inside?" need you ask whether the ingenuous youth is a judge of a seat, or is—a little boy?

doing so than in picking out little blemishes in the Society's Texts, and holding them up to show off a reviewer's fancied cleverness, which, as has been shown in some instances, and can be shown in others, has often turned out to be ludicrous ignorance. If we (as we do) point out some of our own shortcomings, we are thankful enough to have others shown us in the right spirit and the right way. The wrong in both,* I for one will protest against as best I can.

F. J. F.

* The later review of Mr Perry's edition of Hampole's *Short Prose Treatises* is written in the right and gentleman-like spirit.

NOTES ON THE STACIONS OF ROME,

By W. M. ROSSETTI.

The notes which I wrote to the previous publication of the Early English Text Society, the "Stacyons of Rome" printed from the Cotton and Lambeth MSS., apply in great part to the present earlier version of the same poem from the Vernon MS. There are, however, considerable differences of detail between the MSS., of most of which I must leave the reader to take count for himself; and some churches, not named at all in the previously published version, are mentioned in the one now printed. On these churches, and on another point or two here and there, I proceed to offer a few notes upon the same plan as in the former instance.

Line 40. I must take this opportunity to rectify a slip of the pen in my notes upon the Cotton MS. copy, at the corresponding line, No. 56. The altar mentioned in that line is to "Seynt Symon," or, in the Lambeth and the present Vernon MSS., to "Seint Symo*n* & Jude;" I made the slip of saying that the Cotton MS. specified an altar "to St Jude."

Lines 55-6. The statement here made is that St Peter's Basilica was consecrated "Of Seint Martin *þat* eiȝte*þe* day." In the Cotton MS., lines 121-2, this same statement is made concerning the Basilica of San Paolo fuori le Mura; and St Peter's is stated on the contrary to have been consecrated "On Seynt Pet*ur* & Powle day." It appears that the Vernon MS. is correct, and that the two statements made in the Cotton MS. ought to be inverted.

Line 118. *Scala Celi.* Compare this from "God speed the Plough,"

> Then co*m*meth prestis that goth to rome.
> For to haue siluer to singe at Scala celi.
>
> *Lansdowne MS.*, 762, *fol.* 6.

Line 126. "In tyme of *Tibian* *þe* Emp*er*our." This potentate, unrecorded by historians, in whose reign 10,000 martyrs suffered in Rome, may perhaps be conjectured to be nominally compounded out of Tiberius, Trajan, and Julian—

a very Cerberus of tyranny, persecution, and apostasy. The Cotton MS. limits itself to the first of these three, "Tyberye"—whose reign was assuredly free from any such wholesale persecution.

Line 160. The "holy bones" here named are to be understood as the bones of Sts Peter and Paul. As I pointed out in my former notes, neither the Cotton MS. in saying that these bones lay undiscovered 500 years, nor yet the Vernon MS. in assigning 100 years as the period, can be trusted: the true time being probably more like 19 months.

Lines 183-4 speak of 44 martyr popes who "liueden" in a chapel in the catacombs; in the Cotton MS. it is 46 martyr popes who "lyene" there. I presume that "lyene" is the correct word—if indeed any item of so preposterous an assertion can be termed correct.

Lines 333-4 speak of

"þe cloþ þat crist was wounden Inne
Whon he was child for monnes sinne;"

which seems to mean the swaddling-clothes of the Nativity. These lines correspond to 426-7 in the Cotton MS.,

"And þe cloþis þat criste was wonden In
When he shulde dye for mannis syn";

this latter statement appears to be the more correct, the actual object in question being the face-cloth.

Lines 357-8. According to the position of these lines in the context, the heads of Sts Peter and Paul were under the high altar in the Chapel Sancta Sanctorum in the old Lateran Palace of the Popes. It may be inferred that the lines have slipped a little out of their proper place; and that the high altar really spoken of is that of the Basilica of St John Lateran, which would make the statement about the heads correct. These heads were discovered in or about 1365, in the reign of Pope Urban V., which commenced in 1362. The date of the Vernon MS. is about 1370, when the discovery must still have been an interesting novelty to actual or intending pilgrims to Rome: and, in accordance with this date, we find that the lines of the Cotton MS., 456-9,

"There ys no man now y-bore," &c.,

which my previous notes cited for the purpose of fixing the date of that MS. at not later than 1445, do not appear at all in the Vernon version of the poem.

Line 427. The Church here (and also in the Lambeth MS.) named "of Seynt veuian" (Vivian) is termed "of Julyan" in the Cotton MS. I am not aware that any Church of St Vivian exists in Rome.

Line 437. St Eusebius is here introduced as connected with the afore-named Church of St Vivian. The Lambeth MS., however, line 554, speaks of the Church of St Eusebius himself, which I presume to be correct; but the poem hereabouts in all the three MSS. is obviously a good deal muddled. Compare l. 442 Vernon with l. 559 Lambeth.

Lines 463-4 are new in the Vernon MS. My old authority, Francino, confirms the statement that a (daily) indulgence of 1000 years and Lents is to

be obtained at St Matthew's Church—to which he adds the remission of one-seventh of one's sins.

Lines 473-4. *The Church of St Anthony* is named in the Vernon MS. only, l. 473 having evidently slipped out of the Lambeth MS. by mischance. There are in Rome two Churches of St Anthony;—one near Sª Maria Maggiore and St Praxed's, with a Hospital; the other named Sant' Antonio de' Portoghesi, near La Scrofa, dedicated by Pope Gelasius to Sts Anthony and Vincent. To it are annexed a hospital for the Portuguese, and many indulgences and privileges for that nation. The particular grace mentioned by our poet, the remission of one-seventh of one's penance, is not, however, confirmed by Francino with regard to either of these churches.

Lines 529 to 532 set forth the indulgences attaching to Sª Maria Maggiore from Assumption-day to the feast of the Virgin's Nativity (15 August to 8 September). The Lambeth MS. says, Assumption-day to Christmas-day, which is an error.

Line 536. Here the name "Prudencian" is erroneous; it should be, as in the Lambeth MS., "Pudencyam"—St Pudentiana.

Line 548. The Vernon MS. reads "hostelled," instead of "harborowed," as in the Lambeth MS.; confirming the inference in my former notes that the statement applies "rather to the house of Pudens than to the cemetery."

Line 558. The extraordinary term "Emperour seint Antonine" seems to point to some corruption of the text. As observed in the former notes, the incident referred to could not, by comparison of dates, have happened in the reign of any of the Antonines.

Lines 563 to 568. *The Church of San Martino in Monte, called also San Silvestro e San Martino*, was built by Symmachus I. in A.D. 500, on the Esquiline Hill, upon the ruins of the Thermæ of Trajan, and was modernized in 1650. There had been an earlier church on the same spot, founded by S. Silvester in the time of Constantine. I know of no particular reason why the text should specify that the edifice "is not round." The text states that Popes Silvester and Leo are buried under the high altar. I do not find Leo named elsewhere; Murray's Handbook mentions Silvester and Martin I., and Francino concurs in this statement, adding the names of three other Popes.

Lines 569 to 572. There is a Church of San Salvatore del Lauro which stands on the site of the laurel-grove near the Portico of Europa. It was founded in 1450, nearly a century later than the date of our Vernon MS., so that one cannot refer to this Church the allusion in the text. This is the only Church "of seint Saluator" known to me in Rome.

Line 601. Our present text seems to be correct in here naming "Seint Sabyne" (Sabinus), instead of the "Seint Sabasabyne" of the Lambeth MS.

Lines 609 to 612. *The Church of St Marcellus*, in the Corso, was built by a Roman lady in the 4th century, in honour of Pope St Marcellus, who, by order of Maxentius, was confined in this spot over a stable, the stench of which is alleged to have killed him. It was rebuilt in 1519 by Sansovino, the façade being of a later date. The ceremony of the Exaltation of the

Cross is held here on 14 September. Francino does not specify the 1000 years' indulgence of our text, but plenary remission on St Marcellus's day.

Lines 655-6 state that the good knight sometime named Placidas lies at the Church of St Eustace. In the Lambeth MS. the person thus named is St Eustace himself; and, as I can find out nothing about Placidas, I am disposed to infer that he and Eustace are one and the same person.

Line 664 clears up the difficulty in the corresponding line, 866, of the Lambeth MS., which states that "the Mawdlene" is in the Church of St Cecilia. We now learn that this is a foot of the Magdalene.

Line 680. *The Church of San Grisogono* (Chrysogonus), a saint who was martyred at Aquileia under Diocletian, is in the Trastevere, and supposed to date originally from the time of Constantine; rebuildings took place in 1129 and 1623. An Englishman may like to remember this church in connection with Archbishop Langton, who was its titular Cardinal. The 400 years' indulgence of our poem is not confirmed by Francino, but plenary remission on the day of St Chrysogonus.

Lines 681 to 688. I cannot clearly identify the "chirche of sei*n*t tyre and seint Ion;" but should suppose it to be not improbably *the Church of Sts John and Paul.* There are at least six other churches in Rome bearing the name of St John. The Church of Sts John and Paul—not the apostles, but martyrs of the réign of Julian—was built on the Cœlian Hill, in the 4th century, on the site of the house of these Saints.

Lines 693 to 696. "Seint Angel" may be either *the Church of Sant' Angelo in Borgo,* or that of Sant' Angelo in Pescaria, close to the Portico of Octavius, and interesting in connection with the enterprise of Rienzi. I should rather suppose it to be the former church, which was built by a beatified Pope Gregory in consequence of his having seen the Archangel Michael sheathing his blood-stained sword above the citadel, or Mole of Hadrian. Francino does not name 1000 years' indulgence as applicable to either of these churches; but plenary remission, at the first, on the octave of St Michael, and, at the second, on the 18th July and 29th September.

Line 701. *The Church of St Adrian* is in the Forum, and is said to be the ancient Ærarium consecrated to this Saint by Pope Honorius.

Line 704. *The Church of St Clement,* between the Colosseum and the Lateran, is built over a still more ancient church, which was discovered in 1858, with results of great importance to Christian archæology; the upper church dates probably from the beginning of the 12th century. The traditional origin of the whole foundation was an oratory built by Clement the third Bishop of Rome, a fellow-labourer with St Paul. Instead of the 2000 years' indulgence of the text, Francino specifies plenary remission on the Monday following the second Sunday of Lent, as well as a daily indulgence of 40 years and Lents, doubled during Lent.

Line 705. The Church of "sei*n*t Steuene" is probably the Church of *santo stefano Rotondo,* on the Cœlian Hill, now generally supposed to have been originally the circular portion of the Macellum Grande, or Butchers'-

meat Market, erected in Nero's time. It was consecrated by Simplicius I. in A.D. 467, and restored by Nicholas V. towards 1447. Rome contains at least two other churches to St Stephen.

Lines 707 to 712 revert to the Church of "seint saluatour"; see l. 569. The "Bethleem" here mentioned is, I suppose, a Chapel of the Nativity.

Lines 717 to 719. I have been unable to trace the "*Chapel of vre ladi*" at which St Thomas of Canterbury kept school. It may be a separate building; or it may possibly be merely a chapel in the church last previously mentioned, that of St Alexius, which does, it seems, contain (as Francino relates it) "that image of the most blessed Virgin, on the high tabernacle, which used to be in the city of Edessa—before which the most blessed Alexius, being in the said city, often made prayer. And, going one day to the said church to pray, he found the doors closed; and the said image said twice to the porter, 'Open and give entrance to the Man of God, Alexius, who is worthy of heaven.'"

Lines 720 to 726. *The Church of St Urban*, here mentioned, does not appear in my authorities.

The last service I can tender for my reader's acceptance may be to refer him to a book bearing very closely upon the subject-matter of the "Stacions of Rome," and which I find thus entered in a Bookseller's catalogue:—"Mirabilia Romæ; a German Block-book of nearly 200 pages, being a Handbook for the Pilgrims at Rome in the 15th century. With the most curious descriptions of the relics kept in the Churches; among them the head of St Peter, milk of the Virgin, the circumcisions of Christ, &c.—and of the indulgences given by the priests of the various Churches. Small 4to; 12 copies only reprinted in facsimile by J. Ph. Berjeau." One regrets to read this last item, suggesting the small number of people that will ever be able to benefit by the reprint of so curious a book.

W. M. Rossetti.

P.S.—On the Porkington MS. I observe:

1. S. Sylvester in 1303, in connection with the heads of Peter and Paul, is a blunder.

2. S. Benyan's Church near S. Gellyan's. This Benyan is Julian in one MS. and Vivian in another: of Benyan I know nothing, but investigation might *possibly* bring something to light.

3. Placidas, the same person as Eustace: so I had guessed in writing on the Vernon MS.; and that conjecture may now be put positively.

The Stacions of Rome.

[Vernon MS., fol. 314, col. 3. The metrical points, and stops on each side of figures and after single letters, are those of the MS. Hyphens are put in by the Editor. The lines in the foot-notes refer to those of the Stacyons in *Political, Religious, & Love Poems*, pp. 113-44, E.E.T.Soc. 1866. C. stands for Cotton MS., Caligula A ii: L. for Lambeth MS. 306. This Vernon poem has been crossed through with the pen; also two lines have been drawn through the word *pope* in nearly every place where it occurs. The paragraph sign is alternately red and blue.]

HOse wole . his soule leche.
Lustne to me .I. wol hi*m* teche
Pardou*n* . Is þi soule bote.
4 At grete Rome . þer is þe Roote. — At Rome is the root of Pardon.
Pardou*n* . a word in frensch hit is.
Forȝiuenesse . of þi synnes i-wis.
¶ þe Duchesse of troye . þ*at* su*m* tyme was.
8 To Rome com . wiþ gret pres.
Of hire com Romilous . and Romilon. — Romilous and Romilon founded Rome.
Of whom . Rome furst bi-gon.
Heþene hit was . and cristned nouȝt.
12 Til petur . and poul . hit hedde I.-bouȝt. — Peter and Paul bought it with
Wiþ Gold . ne seluer . ne wiþ no goode.
Bot wiþ heore flesch . and w*ith* heore blode. — their blood.
For þei soffrede boþe dede.
16 Heore soule to saue . fro þe quede[1]

[1] The Cotton MS. inserts here lines 17-24, which the Lambeth MS. 306 follows the Vernon in omitting.

At *St Peter's*

At seint peter . we schul bi-ginne.
to telle of p*ar*doun . þat slakeþ sinne.
A feir Munstre . men mai þer se.

are 29 steps,

20 Niȝene and twenti greces *þer* be.
As ofte . as þou gost vp . Or doun.
Bi cause of deuocioun .

at each of which

þou schalt haue . at vche gre .
24 Mon . or W*om*mon . wheþer þou be.

you get 7 years' pardon.

Seuene ȝer . to pardoun
And þer-to godes benisoun.
¶ Pope Alisau*n*dre hit grau*n*ted at Rome
28 To alle men . þat þider come.[1]
In þat Munstre . men may fynde.

When the 100 Altars are blessed,

An hondred Auteres . bi-foren and be-hynde.
And whon þe Auters .I.-halewed wore.

you get 28 years' pardon and Lents,

32 xxviij[2] . ȝer . and so mony lentones more.
He ȝaf . and grau*n*ted . to pardoun.
And þer-to . godes benysoun.

There are 7 chief Altars, those of

¶ Among þe Auters . seuene *þer* be.
36 More of grace . and dignite.

I. the Vernicle,

¶ þe Auter of þe vernicle is on.
Vp-on þe riht hond . as þou schalt gon .

II. Our Lady,

¶ þe secu*n*de . in þe honour of vr ladi is.

III. St Simon and Jude,

40 ¶ þe þridde . of seint Symo*n* and Jude I.-wis.

IV. St Andrew,

¶ þe Feorþe . of seint Andreuȝ . þou schalt haue.

V. St Gregory,

¶ þe Fifþe of seint gregori . *þer* he lyth i*n* gra*u*e.

VI. St Leo,

¶ þe Sixte . of seint leon þe pope.
44 þer he song masse . in his Cope.

VII. Holy Cross.

¶ Of seint Crois . þat seuenþe is.
In wȝuche, no wo*m*mon schal come*n* I.-wis.[3]

At St. Peter's Altar

At þe Auter . þer peter is don.
48 þe pope Gregori . ȝaf gret p*ar*don.

[1] l. 37-44 inserted. [2] xxiiij Cotton MS., xviij Lambeth.
[3] l. 63-6 inserted.

Of sunnes forȝeten . and oþes also.
xxviij . ȝer . he ȝaf þer to. — is 28 years' pardon,
From holy þursday . In to lammasse — and daily from Holy Thursday to Lammas
52 Eueriche day . more and lasse.
¶ þenne is xiiij þousend ȝer. — 14,000 years.
To alle þat come . to þat Munster.
Of seint Martin . þat eiȝteþe day.[1] — On the anniversary of the consecration of the Minster,
56 þat Munstre was halwed . as I.ou say. — 14,000 years, &c.
þenne is xiiijM ȝer . and lentones þer-to.
þe þridde part . of þi penaunce vndo.

Whon þe vernicle schewed is. — When the Vernicle is showed.
60 Gret pardoun . forsoþe þer is .I.-wis
þreo þousend ȝer . as I. ow telle — [Fol. 314 b. col. 1.
To Men þat in . þe Cite dwelle. — 3000 years to dwellers in the City,
And men þat dwelle be sydeward. — 9000 to dwellers near,
64 Nyne þousend ȝer . schal ben heore part.
¶ And þou þat passest ouer þe séé. — 12,000 to those who cross the sea.
Twelue þousend ȝer . is graunted to þe.
And þerto . þow schalt winne more.
68 þe þridde part for-ȝiuenes . of al þi sore.
In lentone is . an holy grace. — In Lent all pardons are doubled.
Vche pardon is doubled . in þat place.[2]

To seint poul . as I. wene. — On the road to *St Paul's* is
72 Foure Myle is . holde bi-twene.
In þat wey . Is gret pardoun. — great pardon.
And of mony sunnes . Remissioun.
Saul was his name . be-foren. — (Saul was his name
76 Siþen the tyme . þat he was born.
Heþene he was . and cristnet nouȝt.
Til crist put hit . in his þouȝt.
¶ þat holy Mon . Ananias. — till Ananias christened him
80 Him cristnet . þorw godes gras.
And cleped him Poul . petres broþer. — Paul.)
For þe ton schulde . cumforte þe toþer.

[1] l. 75-7 instead of this. [2] l. 93-102 inserted.

On St Paul's Conversion day is 100 years' pardon;

In þat ilke . conuercioun.
84 He ȝaf an hondred ȝer . to pardoun.

at his Festival 1000 years.

And at þe feste . of his day.
A þousend ȝer . haue þou may.

On Childermas-day, 4000 years,

¶ On childermasse day . In cristemasse
88 Is foure þousend ȝer . to more and lasse.[1]

and for a whole year's Sundays

And ȝif þou beo þere . al þe ȝer.
Vche sunday . in þat munster

as much pardon as for a pilgrimage to St James's.

þou shalt haue . as muche pardoun.
92 As þou to seint Jame . went and com.

At *St Anastasius's*,

HEr may we . not longe be
To seint Anastace . moste we.
Two Myle . is holde be-twene.
96 Of feir wey . and of grene.

daily.

Vche day . ȝif þou wolt craue.

7000 years' pardon

Seuen þousent ȝer . þer may þou haue[2]

Pope Urban

Pope Vrban . þat holy syre.
100 So rewardede . men heore huyre

forgives contrite men all their sins.

Men þat ben schriuen . and verrey contrit.
Of alle heore synnes . god[3] makeþ heom quit.

Silvester forgives pilgrims to this church

¶ Pope Siluestre . to pilgrimes.
104 þat þider comeþ . diuerse tymes.

broken penance and oaths.

Penaunce broken . and oþes also.
His oune helpe . he putte þerto.
Wraþþing of Fader . or Moder . ȝif hit be
108 In godes nome . he forȝiueþ þe.[4]

Outside is the stone on which St Paul was beheaded,

Bi-fore þe dore . stont a ston.
Seynt poules hed . was leyd þeron.
A traitur . smot of his heued.
112 Wiþ a sword . þer hit was leued.

whence 3 wells prung

þer aftur sprongе welles þre.
Hose is þere . wel may he se.
Of water . boþe feir and gode

that heal the sick.

116 Men . and Wimmen . han had heore bote

[1] l. 121-4 inserted.
[2] l. 135-6 inserted.
[3] Cott. he [Pope Urban]
[4] l. 147-8 inserted.

IN *þat* place . a Chapel is.
Scala celi . clepet hit is.
Laddere of heuene men clepeþ hitte.

Scala Cœli is there, Our Lady's second Chapel.

120 In þe honour of vr ladi . be my witte
þat is þe secou*n*de chapel . of here.
þat men in Roome . tellen þere.
Mony is . þat holy bone.
124 þat vnder þe heiȝe Auter is done.
Ten þousend Martyres . wi*th* honour.
In tyme of Tibian[1] . þe Emp*e*rour.
þei suffrede deþ . alle in Rome.

10,000 Martyrs died there in Tiberian's reign.

128 Heore soules in heuene for to come.
þer men may helpe . quike . and dede
As þe clerkes . in bokes rede[2]
Foure and fourti popes . *gr*anted þan.
132 þat liggen . at seint Sebastian.
Pope Vrban . Siluestre . and Benet.
Leon . Clement . confermede hit.

Prayer there helps both quick and dead.

NOu passe we forþ . in vre gate
136 To seinte Marie . þe Nunciate
Two Mile is bitwene .I. vnder-sto*n*de.
But þi aren . sumdel longe.
þer is writen . as I. ow say.

To *St Mary the Nunciate's* is 2 long miles.

140 Of vre ladi . in þat way.
A-doun heo com wiþ Angeles.
To a Frere of þat hous.
And seide to þat ilke mon.
144 þat out of dedly sy*n*ne . þider com.'
Fro þe fuir of helle . heo wolde hi*m* schilde.
As heo was Mayden . and moder Mylde[3].

[Fol. 314 b. col. 2.] Our Lady promised to save from hell-fire sinners who came there.

TO Fabian and Bastian . passe we
148 þider we haue . Myles þre
An Angel fro*m* heuene . a-dou*n* com.
To seint Gregor . þat holy mon.

To *St Fabian and Bastian's* is 3 miles.

An Angel told

St Gregory

[1] ? For Tib*e*rian [2] l. 171-9 inserted. [3] l. 195-8 inserted.

As he song masse . atte heiȝe Auter.
152 Of seint Sebastian . þat holy Marteer.
And seide here . in þis place.
that remission of sins was there.
Is liȝt of heuene . bi godes grace
þer is . of mony sunnes . remissioun
Pope Gelasius gave 40 years pardon too.
156 And Fourti ȝer . to pardoun
And also monye lentones mo.
Pope Gelasius . ȝaf þer to.
This Church has as much pardon as St Peter's
As muche pardoun . is þere.
160 So is . in seint peteres Munstere.
on account of the holy bones that
Be þe enchesun . of þe holy bones.
þat þere . weore buried at ones.
lay under-ground 100 years.
And þere lay . [1] vnder grounde
164 An hundred ȝer . er þei weore founde
Afturward . þorw godes grace
þei weore founden . In þat place
And worschuped . with gret Solempnite[2]
168 As þei ouȝte for to be.
Each of six Popes
OF sixe popes . tellen I.wile[3]
On aftur oþur . as hit is skile.
Pope Pelagius .I. telle þe.
172 Gregor . and Siluester . þer beoþ þre.
Alisaundre . and Nichole . þer beoþ fyue.
Honorius þe sixte . while he was on lyue
gave 1000 years' pardon to all there shriven clean of mortal sin.
Vche of hem . ȝaf his grace.
176 A þousend ȝer . in that place
To alle þat euere . þat þer beone.
And of dedly sunnes be clene.
For elles may þi soule . not lyue.
180 Bot of dedly sunnes . þou be schriue.

[1] Cotton MS. inserts 'petur & powle,' and makes the 'an' of next line 'Fyfe.'

[2] This line is omitted in the Cotton MS.

[3] This line is erased by a later hand in the Vernon MS. C. puts l. 171 here before l. 169.

A lutel be-hynde . þou maiȝt go.
þer stont a Chapel . in a wro.
Foure and fourti popes . sum time were.
184 verrey Martirs . þat liueden þere.
vche of hem . ȝaf his benisoun.
For þer is plener remissioun[1].
Of alle þe sunnes . þou hast I.-don.
188 Sin þou in þis world . coom.
Al is . for-ȝeuen þe.
So I . herde of clerkes . þat þer han be.
And ȝif þow dye . þiderward.
192 Heuene blisse . schal ben þi part.
But þou most take . Candel liht[2].
Elles þou gost . Merk as niht[2].
For vnder þe eorþe . most þou wende.
196 þow maiȝt not seo . bi-fore ne bi-hynde.
For þider fledde Mony men.
For drede of deþ . to sauen hem.
And suffrede peynes . harde and sore.
200 In heuene to dwelle . for euer more

Behind is an under-ground Chapel where 44 martyr-Popes lived,

and there is full remission of all sins,

and heaven's bliss if you die thitherward.

(You must take a candle

and go underground to the Chapel.

Martyrs fled there for refuge.)

Nou wende we . to þe palmalle.
domine quo uadis . men hit calle
þer Peter mette with Ihesu.
204 And seide lord . whoder woltou.
Crist onswerde . to peter þo
In to Rome . he seide I. go.
Eft to dye . on Rode for þe
208 þou dredest to dye . peter for me.
Lord he seide . Merci I. crie.
To take my deþ .I. am redie.
þer is a signe . of his foot.
212 On Marbel ston . þer he stod.
Vche day . two þousent ȝer
Of pardoun . þou mai haue þer.

At the *Palmalle* (or footsole) called *Domine, quo vadis?* where Peter met Jesus,

and a mark of Christ's foot is left on the marble,

is daily 2000 years' pardon,

[1] C. omits this line.
[2-2] C. transposes and slightly alters these lines.

þer is writen on a ston . gret pardoun
and remission of all sins. 216 þer is of alle sunes . Remissioun[1].
At St Thomas's, At seint thomas þe Apostel of Inde.
a chirche i-wis . þou mai þer fynde
the giving of alms put þin hond . with almes dede
220 And þou schalt haue . þer gret mede
will gain you the prayers of men in the Holy Land, To helpe hem . þat ben þere.
In þe holi lond . or elles where.
Niht and day . to preye for þe.
224 For help of þi charite.
Of moni popes . þat þer han bene.
þis pardoun to þe . is graunted clene.
and 14,000 years' pardon, &c. Fourtene þousend ȝer . and sum del more
228 þe þridde part forȝiuenesse . of þi sore.
Stations get you great pardon. And pardon in Rome . þat is grete.
þe Stacions . þer men hit clepe
Pope Bonefas . confermed alle.
232 For euer more . lasten hit schalle.
At St John Lateran To seint Ion lateran . moste we.
A while þere . for to be.
is as much pardon as anywhere in Rome. To telle of pardoun . þat is þore.
236 For in al Rome . ne is no more.
þen þer is graunted . of Ihesu crist.
þorw preyer of seint Ion þe Ewangelist.
And seint Ion Baptist also.
240 To alle . þat þider wol go.
For formerly an Emperor, ¶ For sum tyme was . an Emperour.
þat liuede in Rome . with gret honour.
Constantine, Kyng Costantyn . men dude him calle
244 Boþe in boure . and eke in halle.
believed in Mahoun, In Mahoun . was al his þouht.
For in crist . ne leeuede he nouht.
and was a leper, A . Mesel forsoþe . we fynde he was.
248 Til crist sende him . of his gras.

[1] C. l. 268-77 inserted, about St John of the Latin gate.

¶ Pope Siluestre . gon him preche. — till Pope Silvester
Cristes lawes . forte teche.
So leeuede he wel . In godes sone. — converted and
252 And cristene mon . wolde he bi-come.
He dude hi*m* cristne . as I. ou telle — christened him.
In þis Miracle . þus hit bi-felle
Þat þe water wesch . a-wey his sinne — The water washed away his sins and disease,
256 And al þe fulþe . þ*a*t he was Inne.
¶ þ*en*ne spak þe Emp*er*our. — and he
To pope siluestre w*ith* gret honour.
Siluestre he seide . godes clerke. — acknowledged
260 I. mai seo nou . þat er was derke.
Mi misbileue . haþ blyndet me. — his misbelief,
Þat I . mihte . þe [soþe[1]] not se.
Of godes mihtes . ne of his werkes.
264 I. wol bi-comen . on of his clerkes.
Mi paleys I ȝiue hit . to þin honde. — gave up his palace to be
Of me þ*o*u schalt hit vnderfonge
And mak þ*er*-of . godes hous. — God's House,
268 For I. wole . þat hit beo þous.
I. wol him loue . w*ith* al mihtes.
And preie hi*m* to ben . on of his knihtes.
And whon þ*o*u hast . so I.-do. — and asked Silvester to bless all worshippers there.
272 ȝif þi benyson . þer-to.
To alle hem . þat þider come.
To honoure . godes sone.
And seint Jon . þe Ewangelyst.
276 Peter and poul . and seint Jon þe Baptist.
Pope siluest*er* . þ*en*ne seide he. — Silvester promised them
Of peter and poul . and of me
þei schal be clene . of synne and pyn.
280 As crist clanset . þe of þyn.
And as þe fulþe . fel fro þe.
So clene of su*n*ne . schal þei be.

[1] C. inserts *mote*, and L. *soathe*.

cleansing from all sin.

Of alle man*er* clansyng of synne.
284 þ*at* n*on* schal dwell*en* . heore soule w*ith*-inne
¶ Pope Bonefas . telleþ þis tale

If men did but know the pardon to be had at Rome,

[1] ȝif men wuste . grete and smale
þe p*ar*doun þ*at* is . at grete Rome.
288 þei wolde tellen . In heore dome.[1]

they'd not go

Hit were no neod . to mon in cristiante

to the Holy Land or St Catherine's;

To passe i*n* to þe holy lond . ou*er* þe séé.[2]
To Jer*usal*em . ne to kateryne.
292 To bringe m*on*nes soule . out of pyne

for in Rome is pardon without end: and

For p*ar*doun þ*er* is . w*ith*-outen ende.
Wel is him . þ*at* þider may wende[3]

Relics too—

Rerikes þ*er* beo . monyon
296 In worschupe of c*r*ist . and seynt Ion.
In þe Rof . ouer þe pop*es* se.

I. A Saviour, not painted by man;

A saluatour . þer may þ*o*u se
Neuer I.-peynted . w*ith* hond of Mon.
300 As men I. Roome . tellen con.

[Fol. 315, col. 1.]

Whon Seluestre halwed þat place.
Hit apeered þer . þorw godes grace.
¶ [4] Anoþer chapel is . in þat hous.
304 þer-Inne beoþ Relikes . p*re*cious.[4]

II. The Table of the Last Supper;

þe Table . þer men may se.
þat crist made . on his mau*n*de
On scherþorsday . whon he brak bred.
308 Bi-fore þe tyme . þat he was ded.
Eteþ of þis . hit doþ ȝow good.
Hit is my flesch . and my blod.
Whon ȝe schul me . here not fynde.
312 Hit schal ȝou kepen . from þe feende.

[1-1] For these three lines C. has one, l. 349, 'And y tell yth*e* forth w*ith*-outen*e* fayle.'

[2] See the poem at the end of this about the miseries of the Pilgrim's sea-sickness.

[3] l. 356-71 inserted.

[4-4] Omitted by C., see l. 380: L. has them.

¶ [1] A-bouen an Auter . is maked of tre.
Is a table I. telle þe
Vnder þat auter . In a whucche is done. — III. In a hutch
316 Wiþ holy Relikes . monione.[1]
¶ Two tables þer is .I. vnderstonde. — the Two Tables of the Law given to Moses;
þat crist wrott on . *with* his honde.
And tok þe lawe . to Moyses.
320 His folk to kepen . in godes pes.
¶ Þe ȝerde of AAron . þat was good. — IV. Aaron's rod;
Hit *tur*ned watur . in-to blod.
And from blod . to water a-ȝen
324 To schewe . *þat* þei weore gode men.
¶ Angel mete . men seiþ þer is. — V. Angels' food (Manna);
And of the bones . and þe fisch. — VI. Parts of the[?] Loaves and Fishes that fed 5000 men, and of the Fragments;
þat crist fedde . fiue þousend men.
328 And Relef lafte . aftur hem.[2]
¶ Þer beoþ cloþes . of Ih*es*u crist. — VII. Christ's clothes;
And askes . of seint Ion þe Babtist. — VIII. John the Baptist's ashes;
And þe cloþ . *þat cri*st gon wiþ him lede — IX. The table-cloth of the Last Supper;
332 On scherþorsday . his disciples wit*h* to fede.
¶ [3] And þe cloþ . *þat cri*st was wou*n*den Inne — X. Christ's swaddling cloth;
Whon he was child . for monnes sinne.[3]
¶ Of Blod . and Watur . þer is also. — XI. Blood and Water from Christ's side;
336 þat out of c*ri*stes sydes . gan go.[4]
¶ And of his Flesch . þat circu*m*cise — XII. Christ's foreskin, &c., &c.
Men hit holden . in gret a prise.[5]
And oþer Relikes moni on.
340 In worschupe of crist . and seint Ion.

Here mai we . no lengore be.
In to þe popes halle . moste we. — In the *Pope's Hall*
In þat halle . þre dores þer be. — are three doors;
344 Vche day open . ȝe may hem se

[1-1] Omitted by C.—see l. 388—not by L.
[2] C. transposes this and the line above, and inserts after it l. 400-15, about the four Pillars of Brass, and St John's Chains.
[3] C. alters these; see l. 426-7. [4] C. inserts l. 424-5.
[5] C. inserts l. 430-7.

passing through them gives

As often as þou passest . þorw eny of hem.
And entrest . þorw a-noþer þen.
And passest þorw a-noþer . of hem þre.

40 years' pardon.

348 Fourti ȝer . is graunted to þe.[1]

In *Sancta Sanctorum* is a figure

Nou passe we . to *sancta sanctorum*.
þat is þe Chapel . of Clericor*um*.[2]

of the Saviour

þer Inne is . þe saluatour.
352 To whom men doþ . gret honour.

sent to Our Lady from heaven

þe whuche was sent . to vre ladi.
Whon heo was . in eorþe vs bi.

by Christ;

From hire sone . þat is a-boue.
356 After þe tyme . of his Assencione.[3]

and the heads of Peter and Paul

¶ Of Peter . and Poul . heore hedes ben þ*ere*.
Wel I.-closed . vnder þe heiȝe Autere.
And oþer Relikes . mony on.

locked in a stone,

360 þer ben closed in a ston.

of which the Pope keeps the keys.

¶ Hose is þer . pope of Rome
þe keyes w*ith* him . he haþ I.-nome
þat no mon may hem þer I.-seo.
364 Bot he him self . present beo.

Full remission is to be had there.

In þat chapel . ȝif þou wolt craue
Plener remissiou*n* . þou maiȝt haue.

At *Holy Rood Church* is a Chapel

At þe chirche . of þe holy Roode.
368 Is a chapel . feir and gode.[4]

that Constance built.

Constance . þat holi wo*m*mon.
Of kyng Constantyn . heo com.
His douȝter heo was . and þat is seene.
372 For þorw preyer . of seynt Elene.
þat holy place . heo made þus.
In þe honour . of þat holy crois.

Silvester granted

Pope Siluestre . hit halewed þo
376 And gret p*ar*doun . he ȝaf þer-to

[1] C. inserts l. 448—461.
[2] C. has 'In þat chapelle shalle no womon come,' l. 463, p. 130.
[3] C. alters the next eight lines; see l. 470-6, p. 130.
[4] C. inserts l. 480-1, p. 130-1.

Vche Sonenday . in þe ȝer.
And Wednesday . ȝif þou beo þer.
Of p*ar*doun two hundred . and fifti[1] ȝer.
380 And eueri day . an hundred is þer.
And a sponge of galle . and Eysel.
Of þat venym . is þer gret del.[2]
þat Jewes p*ro*fred him . to drinke þo
384 Whon he seide . Ciscio.
And a nayl . whon Crist Ih*es*u was.
Don on Rode tre . for vre trespas.
¶ In þat Chirche . is also
388 Of þe Croys . he was on do.
þat heng on Rode . him by.[3]
And of his sunnes . hedde M*er*ci.
And a Titil . of sire pilat.
392 þei may hit rede . þat beo þ*er*at.
þis is Ih*es*u . of Nazareth.
Kyng of Iewes . þat þolede deth.
þat titel is hud . hit wol not ley.
396 In A Croys . þat hongeþ hey.
In þe Maner . of a bouwe.
In mideward þe chirche rof .I. trouwe.
In þat maner . hit is do.
400 For no mon schulde come þ*er* to.
Of more p*ar*doun .I. wol ȝou say.
At seint Laurence . vche a day.
Seuen þousend ȝer . w*ith* lentons þ*er*-to.
404 And þridde p*ar*t . of þi penaunce vndo.
Pope pelagius . þat holy mon.
þat chirche . halewen he bi-gon.
And graunted al þat p*ar*doun.
408 And þer-to . his Benisoun.[4]

it 250 years' pardon every Sunday and Wednesday,

and 100 every other day.
Its Relics are—
I. The Sponge of Gall and Vinegar

offered to Christ on the Cross;

II. A nail he was crucified with;

III. A piece of the Penitent Thief's Cross;

IV. Pilate's Writing,

"This is Jesus the King of the Jews."

At *St Lawrence's* daily is 7000 years' pardon, &c.,

[1] C. two thousand and fyfe.
[2] C. substitutes 'Relykes *per* be mony & fele,' l. 494, p. 131, for this, and puts it before l. 401 here.
[3] C. makes it Christ's cross and the Thief's : l. 501-3, p. 132.
[4] C. inserts l. 522-31, p. 132-3.

and, for a year of Wednesdays, power to free a soul from Purgatory.

And ȝif þow be þere . al þe ȝer.
Vche Wednesday . in þat munster.
þenne hastou . of crist pouweer.
412 A. soule to drawe . from p*ur*gatori fer.

At *St Simplicius' Faustine* and *Beatrice*

At sei*n*t symple faustin . and beatris.
þ*a*t were verray Martirs . of pris.
Sei*n*t symple . pope of Rome he was.
416 God him sente . a wel feir gras.

are 7000 holy bones,

Vij þousende[1] holy bones.
He gedered to-gedere . but not at ones.
In his chirche . he dude hem graue.
420 He was siker . heore soules to saue.

and all men shriven there get

And ȝaf pardoun . to alle þo.
þat ben schriuen . and þider wol go.

7000 years' pardon and more.

Seue[2] þousend ȝer of p*ar*doun . and more.
424 In þe honour of he*m* . þ*a*t liggen þore.[3]
Whon he was ded . þ*er* was he graue
Crist his soule . mote saue.

At *St Vivian's*

At þ^e^ chirche . of seynt veuian.
428 Hit is writen . on a ston.

are 3000 martyrs buried,

þ*a*t þre pousen*d* Martirs be*n* bured þare.
Crist leue here soules . wel to fare.
Honorius . þat holy pope.
432 þat chirche he halewed . in his cope.

and the pardon is 7000 years.

Seue þousend ȝer . of p*ar*doun.
He ȝaf . [4] at þat p*ro*cessyoun.
To laste for euere more.[4]
436 To hem þat come þore.
¶ In þat churche . is an holy prest.
þat deore is . wiþ Ih*e*su Crist.

At *St Eusebius's*

Eusebius . was his name
440 To tellen of him . hit is no blame

[1] C. Seuen hondred, l. 540. [2] C. Fyfe.
[3] C. omits the two next lines, and puts Iulyan for veuian, in l. 447.
[4-4] C. omits, and ends at l. 456 here; l. 553, p. 134, *Pol., Rel., & Love Poems.*

Hit is writen . in a ston.
I. wol ȝou telle . or ȝe gon.
Pope Gregori . þer he dude st*on*de
444 þe churche he halewed . w*ith* his honde.
And ȝaf p*ar*doun . as I. ow say. — is 100 years and 50 days' pardon,
An hundred ȝer . and fifti day.
And þreo ȝer more .I. ow telle. — and 3 years more to abate hell's pains.
448 Forte Abate . þe peynes of helle.

At þe chirche . *þer* sei*n*t Iulian lith. — At *St Julian's*
þer is his chin . w*ith* his teth.
And oþer Relikes . mony and dere
452 To hem is grau*n*ted . Eiȝte þousend ȝere — is 8000 years' pardon.

A no*þur* chirche . ȝit þer is. — At St Matthew's
Of seint Matheu . men seyn hit is.
In þe wei . as þ*o*u schalt gon.
456 To þe Churche . of seint Ion.
þer is an holy Arm . wel I.-diht. — (where St Christopher's arm is,
Of seint Cristofre . Godes kniht. — that Christ stood
In þat chirche . hit is do.
460 And gret p*ar*dou*n* . is grau*n*ted þer to.
For crist him selue *þer*-onne stod.
Whon Cristofre hi*m* bar . ouer þe flod.
þer is a þousend ȝer . w*ith*outen mo.
464 And as mony lentones þer to. — on) is 1000 years' pardon, &c.

IN þe Churche . of Viti . and Modesti — At *St Vitus and Modestus*
þer mowe ȝe sitte and resti.
þer is for-ȝeuen . þe þridde p*ar*t of þi sinne — a third of your sins are forgiven,
468 What tyme þ*o*u comest . þe chirche w*ith*-inne
Seue þousend Martirs . ben buried þere — 7000 Martyrs are buried there.
As hit is writen . in þat Munstere.
In tyme of þe Emp*er*our . Antony.
472 Hit is writen þer apertely[1].

IN þe Churche . of seint Anton[1] — At *St Anthony's*, one-seventh of your penance excused.
Is seueþe p*ar*t . þi penaunce vndon.

[11] For these lines L. has one, l. 589, 'that tyrant was, and paynyme.'

At *St Mary the Major*

At seinte Marie . þe maiour.
476 *þer* is a chirche . of gret honour.
At þe heiȝe Auter . hit is seid.

He St Matthew

þat þe bodi of seint Matheu . is leid.

and St Jerome,

And the bodi . of seint Jerom[1].
480 An holy doctor . he was on[1].
From þe Cite . of Damas.
He was brouȝt . in to þat plas.

before a chapel called Presepe (boards from the Manger of the Nativity).

Bi-foren a chapel . he was pit.
484 Presepe . men clepeþ hit.
Vppon his graue . lith a ston.
And a Crois . is graue *þer* on.
Aboue þe ston . a gredyl is.
488 Of Iren strong .I. wot hit is.

Its Relics are—

And Relikes *þer* ben . mony one[2].
In hon*ur* . of vr ladi . and hire sone[2].

I. The Cloth Christ was put in when He was born;

¶ A luytel cloþ . þer is þer-to.
492 In whuche c*ri*stes bodi . was furst in i-do
Of his Moder . whon he was born
To saue þe world . þat was for-lorn[3].

II. The Hay He lay on before the Ass;

¶ And of þat heiȝ . more and lasse.
496 þat crist lay on . bi-fore þe Asse.

III. An Arm of St Thomas a Becket;

¶ And an Arm . men seyn is þer.
Of seint Thom*as* þe holy Marter.

IV. Part of his brain;

And a parti of þe brayn.
500 At Canterburi . he was slayn.

V. His Rochet;

¶ And a Rochet þat is good.
Al be-spreint . w*ith* his blod.
Wheche he hedde on . whon he was take.
504 For al holi churche sake.

VI. An Image of Our Lady,

¶ And an ymage . sikerly.
Wonder feir . of vre ladi.

[1-1] L. varies; see l. 595-6, p. 135.
[2-2] For these lines L. has l. 605-8, p. 136.
[3] L. inserts l. 613-14 (about Christ's foreskin).

¶ Seint Luik . while he lyuede in londe.
508 Wolde haue peynted hit . w*ith* his ho*n*de
And whon he hedde . ordeyned so.
Alle colours . þat schulde þer to.
He fond an ymage . al a-pert.
512 Non such þ*er* was . middelert.
Mad w*ith* Angel hond . and not w*ith* his.
As men in Rome . witnesseþ þis.
And writen hit is al þere
516 On a table . atte heiȝe Autere
P*ar*doun þ*er* is . þat men may se.
Graun*t*ed of pop*es* . þ*at* þ*er* han be.
Vppon eu*er*i chirche haly day
520 A þousend ȝer . þer haue þou may.
And þer to . þou schalt haue more.
Forȝiuenesse . of al þi sore.[1]
And eiȝte[2] hundred ȝer þer to.
524 Wel is him . þat þider may go.
In eu*er*i feste . of vre ladi.
þerto graunted . seint Gregori.
An hundred ȝer . to p*ar*doun.
528 And þ*er*to godes Benysou*n*.
¶ In vre lauedi . þe Assu*m*pcion,
þenne is þere . gret p*ar*doun.
In to þe day . þat heo[3] was born.
532 Neuer a day . schal beo for-lorn.
In þat tyme . þ*er* is fourtene þousend ȝer.
To alle þ*at* come . to þat Munster.
A Chirche . ȝit þer is.
536 Prudencian . clepet hit is.[4]
For-ȝiuenesse . of al þi synne
At þat place . þer may þou winne.
Seint Gregori . telleþ þus.
540 In þ*at* place . and in þat hous.

which St. Luke meant to have painted,

but one done by Angels' hands was put in its place.

On every Church Holy Day is 1000 years' pardon,

forgiveness of sorrows, and 800 years' more pardon.

At every Feast of Our Lady

100 years' pardon.

From the Assumption of the Virgin

to her Birthday

is 14000 years' pardon.

At *St Prudencian's*

[1] Altered in L. l. 624, p. 137. [2] vii L. [3] L. tyll*e* Ihes*u*.
[4] L. inserts l. 657-8, p. 137 here, alters the two next lines, and adds two, l. 661-2, about St Preselle's churchyard, after them.

[Fol. 315 b. col. 1.]
are buried 4000 people:

Ben buried þer .I. vnderstonde.
Fourti [1] þousend . of diuerse londe.

and for every body mentioned by

For eu*er*i bodi . þow wolt of spelle
544 Hit is writen . as I. ow telle.
þorw preyere of hem . þat þer be.
þis p*ar*doun . is graun*t*ed to þe
For Peter and poul . þ*a*t su*m* tyme were
548 Boþe þei weore*n* . hostelled þere

pilgrims, they get 1000 years' pardon.

þ*er*fore alle pilg*ri*me*s* . þ*a*t come þore.[2]
Hem is graun*t*ed a þouse*n*d ȝer . to hele her sore.[2]

At *St Praxed's*

At seint praxede . þ*a*t holy wo*m*mon.
552 riht þe soþe . tellen I. con.

1300 martyrs are buried.

A þouse*n*d bodies . w*ith*-oute*n* mo.
And þreo hundred . ȝit þerto.
In þat place . buried þei be.
556 Heore soules w*ith* god . in dignite
þer suffrede deþ . in his tyme.
Emp*er*our . seint Antonine.

Pope Innocent granted every man 1000 years' pardon, &c.

Pope Innocent . after þan.
560 þer be graun*t*ed . to eueri man.
A þousend ȝer [3] . to p*ar*doun.
And þridde p*ar*t . þi sinnes remissiou*n*.

At *St Martin's in the Mount*

[4]At seint Martin . in þe mount.
564 þ*er* stont a chirche . is not round.

lie Popes Silvester and Leo, and 800 saints, 800 years' pardon.

Vnd*er* þ^e heie Aut*er* . liþ seluest*er* . *and* . leone
þat weore popes . boþe in Rome
W*ith* oþere seyntes . monye I.-fere
568 Eiȝte hu*n*dred at on*es* . and as fele ȝere.

At *St Saviour's*

IN þat wei . a Chirche þer is.
Of seint Saluat*ur* .I. wot hit is.

1000 years' pardon.

Whon þou comest þ*er* . þ*o*u maiȝt haue
572 A þousend ȝer . ȝif þou wolt craue

[1] L. *thre*, and alters the two next lines.
[2] L. omits these lines, but inserts l. 673-84, on *Titulus Pastoris*.
[3] L. 'O yere and xl dayes.'
[4] For the ten next lines L. has l. 697—702, p. 138.

ANother day in þe ȝer. — On the day of St Peter ad Vincula;
Of Seint peter . þe holy Marter.
A vincula . in þat londe
576 La*m*masse day .I. vnderstonde.[1] — (Lammas Day,)
For in þat day . is gret p*ar*doun.
For þer is plener . remissiou*n*. — is full remission,
And eueri day . ȝif þou wolt craue
580 Fyfe hu*n*dred ȝer . þer maiȝt þou haue — and 500 years' pardon,
And as mony lentones mo — and Lents.
Pope gelasius . ȝaf þer to.
[2] þe Cheynes þ*er*e . men may se.
584 Sikerliche .I. telle þe
þer peter was bounden . sikerly.
While he was . in eorþe vs by.

TO a noþer . moste we go. — *The Church of The Holy Apostles*
588 þ*er*e Apostles . liggen two
Crist vs kepe alle from wo
preyeþ alle . þat hit beo so.[3]
Furst w*ith* Costantyn . hit was set. — was first built by Constantine.
592 And siþen w*ith* heretykes . dou*n* I.-bet
Pelagius . and pope Ion.
þei duden hit maken vp anon.
And ȝaf þer to . p*ar*dou*n* gret.
596 To alle þat þider comeþ . be stret.[4]
For þ*er* is . mony a noble seinte — Many Saints lie there:
þer þei liggen . and not beon peynte[3]
¶ Seint Jacob . *and* sei*n*t philip liþ *in* schrine — St James, St Philip, and
600 And mony a noþ*er*[5] . holy virgine
And seint Sabyne . writen we fynde — St Sabyne; also St Thomas's Tabard.
And a Tabart . of seint Thom*a*s of Inde[6]
Two þousen*d* ȝer . þ*er* may þou haue — The pardon is 2000 years,
604 þi soule hit mai . from helle saue

[1] L. inserts l. 707-8, p. 139.
[2] For the next five lines L. has l. 715-23, on the Relics.
[3] L. omits this line. [4] L. omits these lines.
[5] L. Sent Eugenie þe. [6] L. inserts l. 736-7, p. 139.

And vche day . whon þou comest þare.
þou maiȝt deliuere . a soule from care.

doubled every Apostle's Day.

And on vche apostles . day.
608 þis pardoun is doubled . as I. ow say.

At St Marcelle's is 1000 years' pardon.

[1]A þousend ȝer . þou maiȝt telle
At þe chirche . of seint Marcelle
þat was sum tyme . pope of Rome
612 For holi chirche . he soffrede Martirdome.[1]

At St Mary the Round,

At seinte Marie . þe Rounde
þer stont a chirche . on þe grounde
þer is writen . as I. ow say.

on May 13, All Saints Day,

616 þat . at . þe þrettenebe day . of may.[2]
At al halewe day . whon hit i-come [2]

is full remission.

þer is plener . Remissione [3]

Agrippa built it for Sibyl's and Neptane s sake,

A.-Grippa . dude hit make.
620 For Sibyl . and Neptanes . sake.

[Fol. 315 b. col. 2.]

Modres þei weren of corsede men.
False fendes . ladden heom.

and called it Pantheon,

He ȝaf hit name . panteon.
624 In al Rome . was such non.

made an image of gold,

A vigour he made . of gold rede.
More þen God . he dude hit drede.
Whon hit . in þe temple sat.
628 Hit loked forþ . as a Cat.

called it Neptan,

He called hit Neptan . aftur his a-vys.
He leeuede þer on . he was not wys[4]

put a cover of brass on its head, which was blown to St Peter's,

Vppon his heued . a couert of Bras.
632 To seynte petres . blowen hit was.
With a wynt of helle . as I. trouwe
For no mon mihte hit . þider haue þrowe.
þer hit stont I. telle þe.

[1-1] L. has l. 742-5, p. 140, about St. Bartholomew's, given l. 711-12, p. 22, here.

[2] L. alters these lines. [3] L. inserts 752-3.

[4] L. puts l. 649 before l. 648, and inserts two (l. 766-7, p. 140) after the latter.

636 ȝif þou go þider . þou may hit se.[1] — and there you may see it.
þAt holy pope . Bonefas. — Pope Boniface
Was folfuld . of Godes gras[2]
To þe Emperour . soone he cam.
640 Julius . A wel good man. — asked the Emperor Julian for the *Pantheon*,
þat Temple he seide . þou ȝeue hit me
I. preye hit þe . for Charite.[3]
I. ȝeue hit þe . he seide . for euermore — got it,
644 In Amendement . of my sore.
þe Furste day . of Nouembre. — and on November 1
Pope Bonefas . with herte tendre.
þe folk of Rome . he gan to calle
648 And made hem semble . in þat halle
He gedered hem to-gedere . alle in-same
For þei wolde chaunge . þe halles name — changed its name to
In þe honour . of vre ladi.
652 And alle þe seintes . þat sit hire bi.
[4] þis halle schal hette . seinte Mari rounde — St Mary the Round.
He chaunged þe nome . in þat stounde
At seint Eustas . lihþ a good kniht. — At *St Eustace's*,
656 Placidas . sum tyme he heiht. — Placidas, his wife, and sons, lie.
He *and* his wif . *and* his twei sones I-fere
liggen buried . vnder þe heiȝe Autere.
Vche day . two þousend ȝer. — Pardon daily, 2000 years.
660 Pope Siluestre graunted þer.
[5] At seint saluatour . is writen openly. — At *St Salvadore*, 1030 years' pardon.
A. þousend ȝer . and þritti[5].
At seint Celcy . is an hundred ȝer. — At *St Cecilia's* is a foot of Mary Magdalene.
664 A. fot of Marie Magdaleyn . is þer[6].

[1] L. inserts l. 773-4, p. 140-1. [2] L. inserts l. 778-9, p. 141.
[3] L. inserts l. 784-5, and alters the two next lines here.
[4] L. alters the two next lines, and inserts l. 798, &c., here, and gives St Eustace's, altered at l. 850-55, p. 143. What follows l. 810 L., is represented here by l. 685-8, p. 22.
[5-5] L. has l. 856-63, p. 143.
[6] L. has first, l. 832-3, p. 142, and secondly, l. 864-7, p. 143.

At *St Mary Transpontine*, 800 years' pardon.

[1] And þre hundred ȝer . atte chirche faste bi.
þe nome is seint Marie transpedi.
þer is þe piler *þat* pe*ter and* poul . was to bou*n*de
668 And scourget . a swiþe gret stou*n*de[1]

At *San Spirito*,

[2] At þe chirche . of seynt spirit.
In þe weie . to trismere ful riht.

daily, 800 years' pardon.

Vche dai *þer* is . eiȝte hu*n*dred ȝer to p*ar*dou*n*
672 And þridde p*ar*t of þi su*n*nes . remissiou*n*[2].

At *St Mary Trastevere*

[3] At sei*n*te Marie In t*ri*smere . *þat* ilke niht.
þat c*ri*st was boren . most of miht.
Sprong oyle . of a welle
676 As I. herde clerkes . in Rome telle

daily 2000 years' pardon.

Vche day . two þousend ȝer.
Of p*ar*dou*n* þou may haue þer[3].

At *St Gregory's* 300 years.
At *St Grisogono's* 400 years.
At *St Tyre and St John's* 800 years' pardon, &c.

At sei*n*t Gregories chirche þre hu*n*dred ȝer.[4]
680 And at sei*n*t g*ri*sogoni . four hu*n*dred is þer.[7]
In þ^e chirche of sei*n*t tyre . and seint Ion.[7]
þer is Eiȝte hu*n*dred ȝer . to p*ar*don.
And þridde p*ar*t of þi su*n*nes . Remission.
684 To alle men . þat þider wol cum.
þat graun*t*ed þere . pope vrban.
To alle þat þere . þider cam.
þat weore*n* out of dedly synne.
688 þat p*ar*don þere . may he wynne.

At *St Lawrence's* 500 years.

At sei*n*t laure*n*ce in Damas.[5]
fyf hu*n*dred ȝer . is in þat plas.

At *St Bartholomew's* 2000 years.

At sei*n*t bartelmeuȝ . *þat* holi Marter.[6]
692 þer is of p*ar*doun . two þousend ȝer.

At *St Angelo's*

[7] At seint Angel . as I. þe say

[1-1] L. gives this, altered, at l. 810-17, p. 141-2.
[2-2] L. gives this, altered, at l. 818-21, p. 141. The Vernon MS. omits the L. St James, l. 822-5.
[3-3] L. gives this, altered at l. 826-31, p. 142.
[4] See L. l. 874-5, p. 143.
[5] L. l. 878-81, p. 143.
[6] L. l. 742-5, p. 140.
[7-7] New. Not in L.

A þousend ȝer . þer haue þou may. — 1000 years' pardon.
Graunted of holi fadres . her bi-forn.
696 To saue soules . þat weore for-lorn[7].

[1]At seint Marie rochel ȝif þou wolt craue — At *St Mary Rochelle's* 2000 years.
two þousend ȝer . þer may þou haue[1]. — At *St Peter's Prison* 2000 years.
[2] At seint petres prisoun. — [Fol. 315 b. col. 3.]
700 Two þousend ȝer . of pardoun[2]. — At *St Adrian's*, and *Sts Cosmo* and *Damian's*, 100 years each.
And an hundred ȝer . at seint Adrian[7].
[3] And as monye . at Cosma and Damian[3].
A þousend ȝer . at seint Marie þe newe verrement,[4] — At *St Mary the New* 1000 years.
704 And two þounsend ȝer . at seint Clement[8]. — At *St Clement's* 2000.

A M[l.] ȝer at seint Steuene certeynly [8]. — At *St Stephen's* 1000.
And at seint Andreuȝes . ȝeres þritti[5]. — At *St Andrew's* 30.
[6] At seint saluatour . to pardoun . M[l.] ȝer. — At *St Saviour's* 1000 years.
708 Vche day in Bethleem . is granted þer.
Of Popus . þat þer han bene
To alle Men . þat ben clene
And to þat place . doþ eny good dede
712 He schal hit haue . to his mede.
[7]At seint Alexto . ȝif þou wolt gon. — At *St Alexto's* (Alexis)
þer þou maiȝt haue . to pardon.
Elleuene hundred ȝere — 1100 years' pardon.
716 Vche day . þou maiȝt haue þere.

[8]At a Chapel . of vre ladi. — At *Our Lady's Chapel*, where Thomas à Becket kept school, 800 years.
þer held scole seint Thomas of Canturburi.
viij .C. ȝer . is graunted þore.
720 And at seint vrbans chirche . iiij þousend more. — At *St Urban's*, daily, 4384 years' pardon.
Eueriche day . to pardoun.
And þridde part . þi sinnes remission.
And ȝit þer is . more ouere.
724 þre hundred ȝere . foure score and and foure.

[1-1] L. l. 882-91, p. 144.
[2-2] L. l. 834-41, p. 142.
[3] L. l. 848-9, p. 143.
[4] L. l. 842-3, p. 142.
[5] L. l. 896-906, p. 144.
[6] L. l. 856-63, and see l. 3 above here.
[7] L. l. 844-7, p. 142-3.
[8-8] New. Not in L.

þat p*ar*doun . popes þer han graunt.
To hem þat ben verrey repentaunt[8].

So much pardon is there in Rome

[1] IN Rome . is muche p*ar*doun more
728 þen I. haue told . here bifore

that I can't tell it.

Or telle schulde . wiþ al my miht.
þouh I. weore her . boþe day . and niht.

God grant us some of it,

Nou God . þat was . in Bedlem bore.
732 To saue þe world . þat was for-lore.
Grau*n*t vs p*ar*t . of þis p*ar*doun.

and His blessing!

And þ*er* to . his Benisoun . Amen.

[1] The end is slightly altered in L. l. 907-14, p. 144.

INDEX OF NAMES AND CHURCHES.

[The references preceded by **C.** refer to the Cotton Text, by **L.** to the Lambeth Text, as printed in *Political, Religious, and Love Poems*, E. E. T. Soc., 1866, 113—144. The other References are to this Vernon Text.]

St Kateryne, p. 10, l. 291; Polit., Rel., and Love Poems, p. 125, l. 352. The *Saturday Review* of Dec. 22, 1866, p. 765, col. 1, suggests that this is "no doubt St Katharine on Mount Sinai, mentioned along with Jerusalem as an alternative point within the Holy Land." The *Penny Cyclopædia* says, "In the midst of the [Sinai] hills, on the height of Jebel Musa, surrounded by higher mountain-tops, and near the summit considered as the proper Sinai of Scripture, is situated the convent of St Catherine, founded, according to the credited tradition, by Helena, the mother of Constantine, in the fourth century." The most approved Legend, says Mr Morton, makes her sister to Constantine (p. xi., Pref. to "The Legend of St Katherine of Alexandria," Abbotsford Club, 1841). The Virgin is said to have married this Saint to Jesus Christ; Maxentius (by some writers), or Maximinius (by others), is said to have tortured her, and put her to death. No contemporary writer mentions her (Morton, p. xi.).

Here bethe the stacyons of Rome.

[From Mrs Ormsby Gore's Porkington MS. No. 10, fol. 132, ab. 1460-70 A.D.]

IN rome bethe ij^{C} paresche churchs, & vij & x^{C} chapell*is* and v. The Cytty his about þ^{e} wallys xlij myllys, and ou*er* them byn ij^{C} & lx tourr*is*. In þ^{e} Cetty byn xiiij prynssepall*e* gatt*is*. ¶ Before þ^{e} mynst*ur* of sent pett*ur* ys A steyr*e* of xxviij grecys. Pope Alysaundur*e* granttyd vij ȝer*e* of pardoñ at eu*er*y grece as hofte as anny mañ gothe hem w*i*tt[1] good dewocyon; & aboufe þ^{e} grece-ys ys a chappell*e* alon*e*, þ*a*t sente pett*ur* sannge in his furst mase. There ys vij M[1] ȝer*e* of pardon, & so many lentt*is*, as oft as hit ys vesete w*i*tt devosyoñ. ¶ In þ^{e} mynst*ur* byn a C autorr*is*, & at eu*er*y aut*ur* ys xxviij ȝer*e* of pardon, and so mony lentt*is* graun*t* at þ^{e} havllowynge by þ^{e} sayde pope. [2]But vij byn moche & most of dygnyte, þ*a*t is to say, furst on þ^{e} ryȝtt hond ys þ^{e} aut*ur* of þ^{e} varnaculle. ¶ The ij of þ^{e} honour*e* of our*e* lady: The þred of sent symon & Iude: The iiij of cent androw: The v of sent gregorye, and þ*er* he lythe: The vj of sent leoo þ^{e} pope: The vij of þ^{e} holly cros, & þ*er*in commythe no woman. And Eu*er*y aut*ur* ys eu*er*y day vij^{C} ȝer*e*, & so mony lentt*is*, of pardoñ. ¶ And at þ^{e} hy haut*ur* ys fore-ȝeyfnys of synnys þ*a*t be fore-

St Peter's. There are 100 steps,

[1 MS. wtt *all through*]

and 100 altars,

[2 Fol. 132 b.] whereof 7 are Chief Altars,

at each of which is great pardon, but more at the High Altar.

gettyn, & fowys[1], & xxviij ȝere of pardon granttyde of gregory þe pope: from holly-roode daye to lammas ys euery day xiiij M[1] ȝere of pardon. ¶ Oñ our lady day þe somsyon ys a M[1] [ȝ]ere of pardoñ ¶ On sent pettur and paullis day ys ij M[1] ȝer of pardoñ ¶ On sent marttayn þe vij day was þat place hallowyd. Then ys xxviij M[1] ȝere of pardoñ, & so mony lenttis, & þe þrede part & of pennance vndo ¶ When they schowe þe warnakoll, ys iiij M[1] ȝere of pardon; to pepule of oþer placys ix M[1]; & ȝefe he pase þe see xiiij M[1], & þe þrede part of synnys fore-[2]geyve ¶ And in Lent euery pardoñ ys dovbullyd[3] ¶ And þer byñ holly bonnys of seynt pettur, & poulle,[3] & symond, & iude, gregorye, lyoñ, pernell, & oþer mo: þe pardoñ can no mañ tell þat þer is ¶ Frow sent pettur vn-to poulles is iij myle: to þat pardouñ þe pardoun fulle gret ¶ And in þe conuercyoun of paulle is ij M[1] ȝere, & in his daye I M[1] ȝere, & at chyldormas day in crystynmas ij M[1] ȝere. On sent mertayn þe Xiij day þat mynsteyre was hallowyd: Then ys xxviij M[1] ȝere of pardoun, & þe þrede part of pennance vndo; & he þat is þer euery sondaye in þe ȝere haþe as moche pardon as ȝeyf he went to señt Iamis ¶ Frow sent paullis[3] to sente austens is ij myle of feyre waye: þer is euery day viij M[1] ȝere of pardoun, & þe þred part of paynance vndo, granttyd by pope vrban; & sylvester grant for-geyfnis of wrathe-þinge of fadore & modore, so he layde no vyolent honde on hem ¶ Be-fore þe dore ys þe ston þat sent paullis hede lay on; & þer be iij wellis[3] of gret vertu ¶ And þer ys [4]A chappelle þat men calle schalla cely, þat ys of oure lady, & fele holly bonnys byñ vndur þe autur, x M[1] merturis in þe tyme of tyburе-rya þe emparoure. he þat saythe a mase þer witt good devossyoñ may brynge a soule out of pulcatorry to heyvyñ, & gretly helpe his frende þat is alyue. & iij M[1] ȝere of pardon ys granttyde by popys

[1 ? MS. ? = faults]

On the Assumption of Our Lady, 1000 years' pardon.

Of the Pardon when the Vernicle is shown.

[2 Fol. 133.]

[3 ll crossed, as for e]

Bones of Sts Peter, Paul, Pernelle, &c.

St Paul's.

[3 ll crossed, as for e]

St Austin's.

The Stone that St Paul's head lay on.

[4 Fol. 133 b.]

Schalla Cely.

A mass said there brings a soul from Purgatory.

[1 MS. faded]

xlvij þat liue at sent sebestyañde[1]. Conformyde be vrbane, seluester, bennet, leoñ, & clement ¶ Frowe sent austens to oure lady þe anuncyat ys ij loñge myle: þer ys v C ȝere of pardoñ. A meraculle of oure lady was þer schewyde ¶ Fro sent marye anuncyant to fabyan & bestyan þer aperyd a nangelle to señt gregory at þe hyȝhe autur at mase, & sayde þer was reymyssioñ granttyde of gode, xl M[1] ȝere of pardoñ; & so mony lenttis pope pallagyus ȝaffe þerto ¶ There lay pettur & paule ij C ȝere ore they were fonde: þer is more pardon þen is at señt petturis ȝefe of dyueris popis, for þat place is havllowyd witt þe bonnis [2]of monny seynttis. A lyttylle be syde ys a chappelle, & þer lyne xxviij popis marturis, & þer is playñ reymyssioñ, & he þat dyithe þe der-warde schall be sawyde fore his good entent. ¶ Thus chappell ys vnder þe ground, & men most go to hit witt candyl lyȝte; fore sum tyme men þat wer holly, hyde þem þerin to do gret pennaunce fore þe love of gode ¶ Frowe fabyañ & bestyañ to sent Iohñ þe lattron: þer is pardoñ granttyd be þe prayere of sent Iohñ þe vangelyst, þer is not more pardoñ in alle rome, & be þe preyere of sent Iohñ þe Babtyste ¶ The Emparoure Costantyñ was conuertyd by pope sylvestur; he ȝaufe hym his palles to make hit þe hous of gode, & þe holly pope syluestur ȝaufe þerto pardon to hem þat is cleyne confessyde, & reypentaunce of his synne, & vesettythe þat place devotly; as cleyn as þe soule parttythe frow þe flesche, so cleyn he be of alle his synnys; & as sent bonyface wytnyssythe, he þat wyll truly fette pardoun, [3]they nedythe not to go to þe holly land. ¶ There is þe tabulle þat cryst made on his maunday, & ij tabulleis þat he made witt his one hond, & wrōt his lawis þat he toke to moysses; & þe clothis of señ Iohñ, & þe scherte þat cryst weriyde, þat oure lady mad; & þe syrcumsyse of crystys flesche. ¶ There ys a chappell of sent seuatoure[4]: euery day

Our Lady the Annunciate.

St Fabian's and Bastian's.

[2 Fol. 134.]

The Martyr-Popes' Chapel

under-ground.

St John Lateran.

The Emperor Constantine converted by Silvester.

[3 Fol. 134 b.]

Christ's Table, and Moses's Tables of stone.

St Saviour's.

[4 MS. senatoure.]

ix M[1] ȝere of pardoñ ys at þat place ¶ There ys a saluatur þat was sent to oure lady froo heyvyñ. And sent syluestur clossyd þ[e][1] heddis of pettur & poull in þ[e] hy autur on sent Iohñnys day y[e] ȝere of oure lorde a M[1] CCC & iij ȝere, & hit fell oñ a þorsday, & in þ[e] rofe ouer þ[e] popys see ys a fayre saluatur þat neuer vas peynt witt mans honde ¶ And at þ[e] chappell of þ[e] holly rood ys euery sonday & wennisday ij C & l ȝere, & euery daye a C ȝere to pardoñ ¶ At sent lavrence ys euery day vij M[1] ȝere of pardoñ, & so mony lenttis, & fore-ȝeyfnys of pennance vndo: & who-so be euery Wennnysday þer in þ[e] ȝere, he hathe þ[e] grace of gode to [2]be in cleyn lyue . þat place hallowyd sent gregorye ¶ At sent Benyan þat lythe [neer] sent gellyañ, þer is a C ȝere of pardoñ ¶ At sent vytte & modesce ys forgeyfnys of þ[e] iiij part of youre synnys ¶ At sent antony ys fore-ȝefnys of þ[e] viij parte of synnys. ¶ At sent praxsede þ[e] iiij parte of synnys ys fore-geyf ¶ At sent mary þ[e] maioure, at þ[e] hy autur ys þ[e] body of sent maþewe & Ierone þ[e] holly doctur, & a nare of sent Thomas þ[e] merttur, & his breyñ, & a rocket þat was spronge witt his blod þat he werryd at his takynge, & of þ[e] hey þat cryst lay in be-fore þ[e] asse: & þer is a ymage of oure lady, of angellis werke ¶ At sent prudencian byn byriud v M[1] marturis . þer is foregeyfnys of þ[e] iij parte of synne, & fore euery body of þem is a C ȝere & xl dayis pardoñ ¶ At þ[e] mount of sent marttayñ ys vij [c] ȝere to pardoñ ¶ At sent pettur þ[e] ad vyncula euery day iij [c] ȝere to pardoñ, & at lammas fulle reymyssyoñ ¶ At alle þ[e] paleis, at euery apos[3]tyllys day ys iij M[1] ȝere of pardon ¶ At sent mary þ[e] rounde ys a churche vndure þ[e] vrthe; & þer þ[e] xiiij day of may & alle haullowyn day, is fulle reymissyoñ, & euery day I M[1] ȝere of pardon. ¶ At sent austens lythe placydas þat was callyd, & nowe he ys sent Eusstas, & his wyfe, & his iij sonnys vndure

[1 MS. þe þe]

Holy Rood Chapel.

St Lawrence's.

[2 Fol. 135.]

St Benyan's. (Vivian's?)

St Vitus and Modestus's.

St Antony's.

St Praxed's.

St Mary the Greater.

Thomas à Becket's relics.

St Martin's Mount.

St Peter ad Vincula.

[3 Fol. 136, back]

St Mary the Round.

St Austin's.

[1 *sent* dotted out]

The Black Salvator.

St Cecilia's.

St Mary's in Trasponti.

þ^e hy aut*ur*; pope pylag*ius* graun*t*ide iij M^l ȝere of pardoñ ¶ At [1] þ^e blacke saluat*ur* be iij M^l ij C & xl ȝere of pardoñ. ¶ At sent Celce ys I C ȝere of pardon: þ*er* is a foott of mary mavdelen ¶ At sent mary in t*ras*ponti is ij C ȝere of pardoñ, Et C.

Explycyt tract*us* de indulgencia romana si*u*e apostolica. ·⁝

The Pilgrims Sea-Voyage.

(From the Trin. Coll., Cambridge, MS. R, 3, 19, *t. Hen. VI.)*

A SUPPLEMENT TO

"THE STACIONS OF ROME."

The Pilgrims Sea-Voyage and Sea-Sickness.

From Trinity College Library MS. R. 3, 19, *temp. Hen. VI.*

Men may leue all*e* gamys,
That saylen to seynt Jamys !
Ffor many a man hit gramys[1],
4 When they begyn to sayle.
Ffor when they haue take the see,
At Sandwyche, or at Wynchylsee.
At Brystow, or where that hit bee.
8 Theyr hert*es* begyn to fayle.

Anone the mastyr co*m*maundeth fast
To hys shyp-men in all*e* the hast,
To dresse hem sone about the mast,
12 Theyr takelyng to make.
W*ith* "howe ! hissa !" then they cry,
"What, howe, mate ! thow stondyst to ny,
Thy felow may nat hale the by ;"
16 Thus they begyn to crake[2].

A boy or tweyn̄ Anone up styen,
And ou*er*thwart the sayle-yerde lyen ;—
"Y how ! taylia !" the remenaunt cryen,
20 And pull*e* w*ith* all*e* theyr myght.

You leave all fun behind you when you sail to St James's !

Directly you get on board

your heart fails,

the shipmen make ready,

hollow,

order you out of their way,

and haul at the sails.

[1] A.S. *gram*, troublesome ; *gramian*, to anger.
[2] to boast, hector.

"Put the boat ready; our Pilgrims will groan ere night."

"Bestowe[1] the boote, Bote-swayne, anoñ,
That our pylgryms may pley theron;
For som ar lyke to cowgh and grone
24 Or hit be full mydnyght.

"Haul up the bowline!

Poor Pilgrims, can't eat!

"Hale the bowelyne[2]! now, vere the shete[3]!—
Cooke, make redy anoon our mete,
Our pylgryms haue no lust to ete,
28 I pray god yeue hem rest!"

Steward, a pot of beer!

"Go to the helm! what, howe! no nere[4]?
Steward, felow! A pot of bere!"
"Ye shalle have, sir, with good chere,
32 Anoñ alle of the best."

"Y howe! trussa! hale in the brayles[5]!
Thow halyst nat, be god, thow fayles!

[1] I suppose that *Bestowe* has not here its present provincial meaning of *Stow away*.

[2] *Bowling*, or rather *Bow-line*, is a Rope made fast to the Leetch, or middle part of the out-side of a Sail, by two, three, or four other Ropes like a Crow's Foot, which is termed the *Bowling-bridle;* the use of it being to make the Sails stand sharp, or close, or by a Wind. *Sharp the main Bowlings*, *Hale up* or *set taught the Bowling*, are Sea-phrases us'd when the Bowling is to be pull'd up harder, or hal'd forwards on: And To *ease*, *check*, or *run up the Bowling*, is to let it out more slack. Phillips.

[3] To *Veer out a Rope*, is to put it out by Hand, or to let it run out of itself; as *Veer more Cable*, *i.e.* let more of it run out. But this Word is not apply'd to any Running-Rope except the Sheats. *Sheats* (in a Ship) are Ropes bent to the Clews of the Sails, which serve in all the lower Sails to *hale aft* or *round off* the Clew of the Sail; but in the Top-Sails they are made use of to *hale home*, *i.e.* to draw close the Sail to the Yard-Arms (Those Planks under Water, which come along the *Run* of the Ship, and are clos'd to the Stern-post, are also call'd *Sheats*). To *Ease the Sheat*, is to *veer* it out, or to let it go out gently. To *Let fly the Sheat* is to let it run out violently, as far as it will go: so that the Sail will then hang loose, and hold no Wind. Phillips.

[4] no nearer, that is, don't go closer to the wind. G. M. Hantler.

[5] *Brails* (Sea-term), small Ropes put thro' Blocks, or Pulleys fasten'd on either side of the Ties, so that they come down before the Sails of a Ship; their use being, when the Sail is furled across,

O se howe well*e* owre good shyp sayles!" — How well she sails!
36 And thus they say among.
"Hale in the wartake[1]!" "hit shal be done." — Steward, lay the cloth;
"Steward! couer the boorde anone,
And set bred and salt therone, — give 'em bread and salt for dinner."
40 And tary nat to long."

Then cometh oone and seyth, "be mery; — "Storm's coming."
Ye shall haue a storme or a pery."
"Holde thow thy pese! thow canst no whery,
44 Thow medlyst wondyr sore."
Thys mene whyle the pylgryms ly, — The poor Pilgrims have their bowls by them, and cry out for hot Malmsey;
And haue theyr bowlys fast they*m* by,
And cry aftyr hote maluesy,
48 "Thow helpe for to restore."

And som wold haue A saltyd tost,
Ffor they myght ete neyther sode ne rost; — they can neither eat boiled nor roast.
A man myght sone pay for theyr cost,
52 As for oo day or twayne.
Som layde theyr bookys on theyr kne,
And rad so long they myght nat se;—
"Allas! myne hede woll*e* cleue on thre!" — "My head will split in three," says one.
56 Thus seyth another certayne.

to hale up its Bunt that it may be the more readily taken up or let fall. *Hale up the Brails*, or *Brail up the Sails*, an expression us'd by Sea-men when they would have the Sails hal'd up in order to be furled, or bound close to the Yard. Phillips.

[1] There is no such word in our modern sea-terms. If *war* is the *war* of *war*fare, *take* may mean tackle, and refer to some nettings or apparatus outside the vessel. But if, as is more probable, the *take* means *tack*, the rope running from the clew or corner of the lower square-sail, to fasten it inboard through a ring or the like in the deck—(the sheet runs also from the corner, but fastens the sail outside the bulwark, through which it runs to a cleat inside)—then *war* may mean left or right [? *guard*], according to the tack to be hauled in. The *bowline* runs from the perpendicular edge of the sail, a third down, to the mast in front, and pulls the sail against the wind so as to keep it bellied. G. M. Hantler.

The shipowner comes

Then com*m*eth owre owner lyke a lorde.
And speketh many A Royall worde,

to see that all's right.

And dresseth hym to the hygh borde,
60 To see all*e* thyng be well*e*.
Anone he calleth a carpentere,
And byddyth hym bryng w*ith* hym hys gere,

The cabins are made ready.

To make the cabans here and there,
64 W*ith* many a febyll*e* cell*e* ;

No sack of straw even for you!

A sak of strawe were there ryght good,
Ffor som must lyg they*m* in theyr hood ;
I had as lefe be in the wood,
68 W*ith*out mete or drynk ;
For when that we shall go to bedde,

And the pump, my goodness, stinks enough to kill you!

The pu*m*pe was nygh our*e* bedd*es* hede,
A man were as good to be dede
72 As smell therof the stynk !

EXPLICIT.

Clene Maydenhod.

(From the Vernon MS., ab. 1370 A.D., *in the Bodleian Library, Oxford.)*

A SUPPLEMENT TO

"HALI MEIDENHAD,"

(Early English Text Society, 1866.)

EDITED BY

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TRIN. HALL, CAMBRIDGE.

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MDCCCLXVII.

Of Clene Maydenhod.

[Vernon MS. (ab. 1370 A.D.) fol. 299, col. 3; seventeen stanzas of eights. The stops are the metrical points and single-letter guards of the MS. The hyphens are the Editor's.]

Of clene Maydenhod.
To be weddet clanly to god.

OF A trewe loue . clene *and* derne.
Ichaue I.-write þe A Ron.
How þou maiȝt . ȝif þow wolt lerne.
4 For to loue . þi lemmon.
þat trewest is . of alle berne.
And most of loue . chacche con.
Beo war . for he is sumdel steorne.
8 His eȝe is euere . þe vppon.
þou art wrouht . of such a kynde.
Wiþ-outen loue . maiȝt þou not be.
And neuer more . schalt þou fynde.
12 þat is so swete . and feir as he.
ȝif þou miht hym . to þe bynde.
Wiþ trewe loue . bondes þre.
. Wiþ al þin herte . wille . *and* mynde
16 From þe . wol he neuer fle
¶ Heddest þou founden . such a feere.
þat weore so feir . as Absolon.
And *þer*-to . so strong to tere
20 As in his tyme . was Sampson.

I tell you how to love your Love.

None is so sweet and fair as He.

He is fairer than Absalom, stronger than [Fol. 299 b. col. 1.] Samson.

l. 1, derne; A.S. *dearn*, secret.
l. 2, Ron; A.S. *run*, a letter, talk. l. 6, chacche, ? catch, take.
l. 17, feere, mate, companion. l. 19, þer-to, also.

richer and wiser than Solomon.

So Riche þer-to . þat he were.
And so wys . as Salomon.
I.-wis to him . riht nouȝt hit were.
24 þat þou hast chosen . to þi lemmon.

Man's love is fickle and false.

¶ For monnes loue . ȝif þou beo holde.
Hit lasteþ . but a luytel res.
And wiþ gyle . is al bi-folde.
28 Hit is Fikel . Fals and les.
Whon þou wenest . hit best to holde.
Hit wendeþ a-wey . as wyndes bles.
And bi-comeþ . wrest and colde.
32 For trewe loue . hit neuer nes.

Man's love is never constant;

¶ Loue þat wol not . wiþ þe a-byde.
And þou hit desyre . þou hast wouh.
Ar þou beo war . hit wol to-glyde.
36 Hit is fikel . Fals . and Frouȝ.
Hit is a-weyward . In vche[1] a syde
Whiles hit lasteþ . vnwrest *and* wouh.
Beo war . and seo . what wol be-tyde

blows off as leaf on bough.

40 Hit wol to-dryue . as lef on bouh.

Put then away man's love,

¶ þe loue þat wole . to serwe wende.
þou do hit al . out of þi þouȝt.

bind Christ in thy heart.

And his loue . in þin herte bynde
44 þat haþ þi loue . so deore a-bouȝt.
For ȝif þou heddest . al to þe ende.
Heuene *and* eorþe . þorwȝ-out souht.
To fynde a feere . þat weore so hende.
48 As he . I.-wys hit weore for nouȝt.

He is meek,

¶ He is of Mood . wel Meke and Mylde.
Freo of herte . strong of miht.
Of glade chere . of wordes vn-wylde.

lovely of face,

52 Of louesum leore . and Eiȝen briht.

[1] MS. adds in vch.

l. 26, res; A.S. *ræs*, course, race. l. 28, les; A.S. *leas*, counterfeit, loose. l. 31, wrest; ? A.S. *wræst*, delicate, gentle. l. 36, Frouȝ, frough, loose, spongy, brittle. (Halliwell.)

ȝif þou wolt do þe . in his mylde
And hi*m* al-one . loue ariht.
W*ith*-Inne þin herte . wol he bylde
56 And wone wiþ þe . boþe day and niht. — ever constant.
¶ Wel more murþe . is in his steuen.
þen herte may þenke . or tonge neme.
As be þe swan . þe blake Rauen.
60 Also be him . þe sonne gleme. — He is brighter than the sun;
No more is no þing . to hi*m* I.-lyche.
þen Galle is . to þe hony streme.
Of him is al þe Ioye . of heuene-riche — He is the joy of heaven.
64 þat w*ith* his grace . alle þing wol leme.
¶ ȝif Mon be ded . and he him Ryne. — He raises the dead to life.
He reiseþ him . to lyue anone
For wele *and* wynne . serwe and pyne.
68 Al is Buxom . to him one
ȝif þow him wole . in herte wel tyne.
And kepe þat he . not from þe gon
Holde him . wiþ loue lyne. — Love's bonds alone hold Him.
72 For oþer bond . holdeþ him non.
¶ Is non founden . here in londe. — None is so rich as He:
þat is so Riche Mon . of Fee
For more good . he haþ in honde.
76 þen herte may þenke . or eiȝe mai se.
Nis kyng . kniht . sweyn . ne bonde. — He is over all.
þat heo to him . mote Boxum be
He haþ I.-send . a derne sonde
80 And desyreþ to haue þe loue of þe. — He desires thy love;
¶ He askeþ wiþ þe . nouþer lond ne leode. — He asks no dower with thee;
Gold ne seluer . ne precious stone.
To such þinges . haþ he no neode
84 Al þat is good . is wiþ hym one

l. 53, mylde; A.S. *milde*, mercy, pity.
l. 58, neme; A.S. *nemnan*, name. l. 64, leme; A.S. *leoman*, enlighten. l. 65, Ryne; A.S. *rynan*, whisper.
l. 67, wynne; A.S. *wyn*, pleasure. l. 68, buxom; A.S. *buhsom*, obedient. l. 69, tyne; A.S. *tynan*, to hedge in, enclose.

ȝif þou *with* hi*m* . þi lyf wolt lede
And graunte to ben . his owne le*m*mo*n*.
He gives thee Heaven, I . wot ful wel . what worþ þi meede.
88 Forsoþe . þe heuene riche won.
paved with gold, ¶ þe weyes ben alle . þere I.-bete.
Wiþ Riche gold . þat schyneþ briht.
þe Ioyful song . in vche a strete
where no night is, 92 þer is day . and neuer more niht.
To synge . wol þei neuer lete.
To worschupe god . *with* al heore miht.
þat Blisse forsoþe . schal be þe mete.
If thou wilt love Him, Christ. For this, 96 ȝif þou Ihe*s*u crist . loue ariht.
¶ ȝif þou wolt . þi le*m*mon qwéme.
[Fol. 299 b. col. 2.] And to his brihte boure be brouȝt.
keep thyself chaste, In Chastite . kep þ*o*u þe clene.
100 þat þou ne be . I.-we*m*med nouht.
Non hony Com . þ*a*t renneþ on streme
Was neuer ȝut . so swete wrouht.
Ne neu*e*re so briht . sonne gleme.
104 þen Mayden . þat is clene of þouȝt.
pure under petticoat. ¶ While þou art clene . vnder gore
Bi-fore God . þou art ful heiȝe
Nothing does God love more than Maidenhood, þer is no þing . he loueþ more
108 þen Maidenhod . to wonen hi*m* neiȝe
Ne lerne þ*o*u neu*e*re . þat ilke lore
which once lost, can never be found again. Wher þorw þ*o*u leose . Mayden Beiȝe.
þe þing þ*a*t mon . may fynde no more.[1]
112 Bot he hit kepe . he is vn-sleȝe.
All the gold of Arabye ¶ þauȝ al þe gold . of Arabye.
Riche Rynges . and ȝymmes stone.

[1] See the Burlesque Recipe to restore Maidenhood in *Reliquiæ Antiquæ*, vol. i. p. 250-1, A.D. 1520

l. 87, worþ, shall be. l. 93, lete; A.S. *lætan*, leave. l. 97, qweme; A.S. *cweman*, please. l. 100, Iwemmed; A.S. *wem*, a spot; *wemme*, stained. l. 110, Beiȝe; A.S. *bedh*, ring, crown. l. 112, vnsleȝe, unsly, foolish. l. 114, ȝymmes stone, gem stones. See l. 121.

And all þe tresour . of Asye. — and Asye
116 Of oþer londes . euerichone.
Weore bi-taken . in þi Baylye
To welden and hauen . in þi wone
Hit neore nouȝt . to þe druwerie — are nothing worth by the side of Maidenhood.
120 Of clene Maidenhod . al one.
¶ Hose . þis ȝeem ston miht. — Whoever preserves this
Louken . in a swete loue ryng.
He schulde schyne . also briht.
124 As sonne doþ . wiþ-outen endyng.
And beo holden . a ful swete wiht.
Bi-fore god . [and] al Monkynde.
þat wolde . in a Mayden liht. — is held full sweet by Christ.
128 Ful swete hit is . of hire þe Muynde.
¶ Lord ȝif us . miht and grace. — Lord, give us grace to live chaste lives,
Chaste lyf . þat we ne spille.
Verrey compungcion . and space.
132 Repentaunce . of dedes ille
And ȝif vs miht . to folwe þi trace. — and follow Thy footsteps!
Euer more . boþe loude *and* stille.
þat to þe siht . of þi swete face.
136 On domes day . we may come tille.

l. 119, druwerie; O. Fr. *druerie*, *drurie*, amitié, attachement, amour, passion; de l' ahal (Old High German), *trût*, *drût*, aujourd'hui *traut*, dilectus. Burguy.

l. 121, hose, whoso. l. 128, Muynde; A.S. *myne*, thought, memory.

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